

EPHESIANS - Ephesians 4:30
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INTRO: This morning we are in Ephesians 4:30. It says:

30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

I see verses 17-32 as one main point. Paul exhorts the Ephesians not to walk as other Gentiles walk. Verses 25-32 give us the conclusion to this point. The word "Wherefore" in verse 25 gives tells us Paul is concluding. When I originally outlined verses 25-32 I listed all the things Christians were exhorted to put off and those they were to put on. I listed the things Paul gives and gave each item as one point.

In restudying, I now see that in verse 30, the verse we have now come to, introduces a slight change. So if I were outlining again, I would give this concluding section in two points. In verses 25-29, we have a number of serious issues that Paul wants the Ephesians to deal with by putting them off. They were to put off lying and speak the truth. We will deal with the anger matter more later as it comes up again, but whenever anger occurred, they were to not let it turn into sin. And that which could lead towards bitterness they were to put off before nightfall.

But note now verse 30:

30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

Verse 30 introduces those things that will grieve the Holy Spirit. Then he tells them what they are to put off that grieves the Holy Spirit in verse 31, and in verse 32 he tells them what to put on. If I see it right, there is something from their past life that will have infected their soul, and it will be an endless problem in their lives if they do not deal with it. So look at verse 31:

31 Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice.

Now that they are Christians, they are not to grieve the Holy Spirit of God. And how can they keep from grieving Him? Well, they will need to deal with any bitterness from the past. If they don't it will affect their relationship among themselves in the Church. As I see it, it is this bitterness that leads to wrath and anger and clamor and evil speaking and malice. That is the putting off.

Now let me just mention that it is a present tense imperative. And the way it is negated in the original is important. It does not mean, don't do it, although it shouldn't be done. It means, stop doing it. So that is the putting off.

And in verse 32 we have the putting on. In the place of bitterness they need to learn to be kind to one another, tenderhearted, and forgiving one another. So I see a slight change of subject beginning at verse 30. In our outline our next point then is the matter of grieving the Holy Spirit.

e. Regarding grieving the Spirit (30)

-What to stop doing (30)

We go now to verse 30. It says:

30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

We begin then with the words, "do not grieve the Holy Spirit of God". Once again, from the original we might translate this as saying they were to stop grieving Him. They were already doing just that. We'll begin with the matter of the Holy Spirit of God and then look at the matter of grieving Him. We are introduced to the subject of the third Person of the Triune God. There is an order to the Godhead. It is God the Father; God the Son and God the Holy Spirit. A major point in our verse that we need to note is that the Holy Spirit is a Person. All three members of the Triune God are Persons. This brings before us a major difference between the teaching of Evangelicals, Protestants and Catholics with that of those we call the cults. It is a general teaching of the cults that the

Holy Spirit is not a Person. The Holy Spirit is an "it".

The Jehovah's Witnesses say openly that the Holy Spirit is not a person. This is what they say of the Holy Spirit and I quote:

"The holy spirit (small letter h and s) is God's power in action, his active force. ([Micah 3:8](#); [Luke 1:35](#)) God sends out his spirit by projecting his energy to any place to accomplish his will.—[Psalm 104:30](#); [139:7](#).

"In the Bible, the word "spirit" is translated from the Hebrew word *ru'ach* and the Greek word *pneu'ma*. Most often, those words refer to God's active force, or holy spirit. ([Genesis 1:2](#))"

<https://www.jw.org/en/bible-teachings/questions/what-is-the-holy-spirit/>

So note, what the Holy Spirit is according to them. The Holy Spirit is God's power in action, his active force. It is God's projected energy. The Holy Spirit is an 'it', not a He.

I don't want to spend much time giving evidence that the Holy Spirit is a Person, but consider a few verses with me. We go to Romans 8:26-27:

26 Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.

27 Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

Note that the Holy Spirit makes intercession for the saints, believers. How does an active force make intercession? How can a non-personal 'it' make intercession for persons? How does a power, an influence make intercession? Furthermore, note that the Spirit has a mind. The word translated 'mind' speaks of the thoughts that are in the

mind. Since I have told you about the main parts of the mind, this word has to do with the *phreen*, the data processor of the mind. So I ask, does force or an influence have thoughts or a data processor?

Then listen to 1 Corinthians 2:11. It says:

11 For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God.

Here we see that the Holy Spirit knows things. And the word for knowledge here is a thorough knowledge. That takes a mind, or what the Bible calls the heart. Now does an influence or power have knowledge? I do not know of such a thing anywhere else in the Bible.

And last, and we are looking at this just very briefly, we go to 1 Corinthians 12:11 which says:

11 But one and the same Spirit works all these things, distributing to each one individually as He wills.

Here we notice that the Holy Spirit has a will. Does an influence or a force have a will of its own? I know of no such thing! And the Holy Spirit distributes gifts to Christians. This is a non personal force? And He distributes them as He wills. They are given by His will. He makes the choices.

Now what I want us to notice in particular, and the reason I bring up this subject, is that in our passage we are told we can grieve the Holy Spirit. How do you grieve an influence or a projected power? Grief has a personal aspect to it. It is an emotion. Does an 'it' have emotions? The only way the Holy Spirit could be an "it" and be grieved is if He was an animal. That is if animals have emotions. That is also a big argument. We think animals have emotions by their various responses to situations, but the

facts are we do not know what they actually feel because we cannot talk to them. I think we can safely leave animals out of this discussion, and that allows us one conclusion: The Holy Spirit is a Person because persons have emotions. If the Holy Spirit can be grieved, and the Holy Spirit is not a person, then the only other thing the Holy Spirit could be is an animal. That is unthinkable.

Now think of this, when we become Christians, the Holy Spirit comes to indwell us. He is a Person. He is divine. He loves godliness, righteousness, holiness etc... and hates sin and wrong and wrongdoing etc... He has feelings and emotions and He is with us, and we can grieve Him. That is what our text clearly indicates.

Now let me say something further to this. Among people, who can grieve us the most? Is it not those with whom we have the closest relationship. Let us say we have a good friend, and then we find out that this person has shared things you have told them in confidence. Does that not grieve a person? Now you are no longer free to share personal things with this person.

Think now further. If the Holy Spirit is not a Person, how can we have a relationship with an "it" like a force or influence? How can either we or the influence be grieved? But when you have such a relationship where you have allowed the other person entrance and that person wants to enter, now grieving the other is possible. Consider how different this is from the unbeliever. The unbeliever has no relationship with the Holy Spirit.

Well, grief is an emotion and there are all kinds of emotions. Anywhere between 4-10 basic emotions are usually given and each of those has sub-categories. Let me show you one so you get the picture:

<https://www.bustle.com/p/how-many-emotions-do-humans-have-a-new-study-indicates-27-rather-than-the-tradition>

Now let me give you the names of a few emotions and see you picture them: Anger, disgust, fear, happiness, sadness, and surprise. They look different when they register in the face. Now how would you picture grief? Think of a friend that you have grieved, or one that has grieved you. And so we ask, what is grief?

Well, you saw one or maybe more than one emotion on display a moment ago. So just what is being grieved? Well, there are many levels of grief. The word in our text is *lupeo*. The online bible says it is to make sorrowful, affect with sadness, or offend. The word is used 26 times and is translated sorrowful 6, grieve 6, make sorry 6, be sorry 3, sorrow 3, cause grief 1, be in heaviness 1.

Let me give you one example in Mark 10: A certain man wanted to know from Jesus what he needed to do to be saved. So we'll read the account beginning in verse 17:

- 17 *Now as He was going out on the road, one came running, knelt before Him, and asked Him, "Good Teacher, what shall I do that I may inherit eternal life?"*
- 18 *So Jesus said to him, "Why do you call Me good? No one is good but One, that is, God.*
- 19 *"You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,' 'Do not defraud,' 'Honor your father and your mother.'"*
- 20 *And he answered and said to Him, "Teacher, all these things I have kept from my youth."*
- 21 *Then Jesus, looking at him, loved him, and said to him, "One thing you lack: Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me."*

22 *But he was sad at this word, and went away sorrowful, for he had great possessions.*

In verse 22 the KJV says he went away grieved, and it is our word. Now I ask, if the Holy Spirit is not a Person, how does one make an influence or a power sorrowful or how does one put "it" to grief? The JW comment on the Holy Spirit went like this in part: "The Bible gives the names of Jehovah God and of his Son, Jesus Christ; yet, nowhere does it name the holy spirit." In their quote the name Jehovah God is capitalized. Jesus Christ is capitalized but the words, "holy spirit" are not capitalized. It is an "it". And our question is, how do you grieve an "it"?

But I ask, are the words, Holy Spirit, when referring to One who has a will and a mind and can be grieved, is that not a name for this One? Well, we cannot take up the doctrine of the Holy Spirit here because it is a very big subject. But before we move on, let me stress that among the many names given to the third Person of the Triune God, the NT refers to Him as the HOLY Spirit.

Benny Hinn recently said he was done with asking for money. He said, "Its all about our old man, our flesh, it must be out of the way." He said, "And I'm sorry to say that prosperity has gone a little crazy and I'm correcting my own theology." He said he didn't see the Bible now as he saw it 20 years ago. (It wasn't 20 years ago. In that time he got rich.) He said he thinks now it is an offense to say, "Give a thousand dollars. I think its an offense to the Holy Spirit to place a price on the Gospel. I'm done with it!" Well, the same people who paid him money now clapped. Then he said, "I will never again ask to give a thousand or whatever amount because I think the Holy Ghost is just fed up with it."

He said if he ever heard someone ask for money again he would rebuke them. He said, and here are his words,

"I think that is grieving the Holy Spirit." Then he said, "If you are not giving because you love Jesus, then don't give. Giving has become such a gimmick it is making me sick to my stomach!" I think he was still asking for money, but his tactics had changed. And if he had truly repented he would have said with Zacchaeus who got saved when Jesus came through town one day. Zacchaeus said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold." If Benny Hinn had said that and if he had wept tears of sorrow over his sinful practices, then there might have been reality to his professed repentance. I propose he did much more than grieve the Holy Spirit; he sinned horribly by using what he called the power of the Holy Spirit to puff himself up before crowds of people and to collect money from gullible, professing Christians.

Now let me point something out to us all. When we are truly born again, the Holy Spirit takes up residence in us. Romans 8:9 says, "Now if anyone does not have the Spirit of Christ, he is not His." If we do not have Him we do not belong to Him. 1 Corinthians 6:19 says:

19 Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?

Now we say the Holy Spirit is a Person. And we learn that He dwells within the Christian. It is good to have it pointed out to us that not only the Holy Spirit lives within us. But it is good to be reminded that the Lord Jesus dwells in the believer as well. Listen to 2 Corinthians 13:5. Paul says:

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

Listen to 1 John 4:4, a verse we know so well?

4 You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world.

That is likely a reference to the Lord Jesus. When we are born again, both the Lord Jesus Christ and the Holy Spirit take up residence in us. But we can go even farther. Just before Jesus ascended to heaven He said in John 14:21:

23 Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him.

So think now of having the Triune God dwelling within us. And the major effort of the Holy Spirit is to make us more and more holy. Now I will say that there are many, many professing Christians, in whom the Holy Spirit does not dwell. That is because they are not truly born again. But think of those within whom He does dwell. His every effort is to make them holy. Think of this. Maybe we have young people who say, "What is wrong with rock music? What is wrong with smoking? What is wrong with a social drink of alcohol?" It is not wrong for young Christians to ask those questions. Those questions simply reveal someone who is just beginning in holiness, or someone who wants license to do those things. I have a brother who hadn't given social drinking much thought until he saw a pastor with a beer. He knew there was something wrong with that picture.

Some of these things are not mentioned in Scripture. But since our body is the dwelling place of God, how could we defile the body like this? I picked up a discarded cigarette package the other day. They had a most gruesome picture on the packages of what cigarettes do to the body. It is horrible. This past week when we were on the shore of Great Slave lake I picked up a little

card. It spoke of a person who was quitting smoking, and it said, "I am tired of feeling so guilty." Guilt, from where? Now think of the Holy Spirit within and we grieve Him like this. Our body, we are clearly told, is the temple of the Holy Spirit, it His holy dwelling place.

Now just before Jesus ascended to heaven, and the disciples were sad, He sought to comfort them. In chapter 16:7-11 He said:

7 *"Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.*

8 *"And when He has come, He will convict the world of sin, and of righteousness, and of judgment:*

9 *"of sin, because they do not believe in Me;*

10 *"of righteousness, because I go to My Father and you see Me no more;*

11 *"of judgment, because the ruler of this world is judged.*

One of the tasks of the Holy Spirit is to convict the world of sin. But He convicts believers of sin as well. That is where the cigarette smoker's guilt comes from. When the Holy Spirit puts us in the prison of guilt, which is what conviction is, it is a terrible place to be. As I see it, conviction takes place through the conscience. When we put our fingers on something too hot for the well-being of our physical body, we have feelings that send messages to the brain which tell us to lift our fingers immediately. When we do something that causes the Holy Spirit to send feelings to the heart to quit something, it is conviction. If we do not take our fingers off the heat, they will keep burning until they are damaged. The same happens with the conscience when we do not obey. The NT calls it a searing of the conscience.

But not only is the Holy Spirit One who convicts, but Jesus calls him the Comforter, in the KJV and the Helper in the NKJV. The Holy Spirit is many things to the believer.

But I would like to point out one more thing. 1 Thessalonians 5:17 says, "Do not quench the Spirit." Let us say the Holy Spirit is seeking to bring a change in us. Maybe we come under conviction of something. If that happens, of one thing I can assure us, we won't enjoy it. We will do almost anything to get rid of those feelings. And sometimes we douse those sensations and then we are quenching the Holy Spirit, and Scripture says, "Don't do it."

We go further now. Paul says,

30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

Note now that it says of the Holy that we were sealed by Him. And here is the question: Did the Holy Spirit seal us or did the Lord seal us with the seal of the Holy Spirit? Listen to Ephesians 1:13 which speaks of this as well. It says:

13 In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise,

This verse says we were sealed in Christ with the Holy Spirit. So the Holy Spirit is the seal. Let me just mention here as well that some make much of this sealing, claiming that it gives evidence that a believer can never become lost. So let me read Ephesians 1:13-14 as these verses speak of this as well. These verses say:

13 In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise,

14 *who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.*

Can a believer become unsealed? I remembered taking a certain course on the Holy Spirit and the teacher was talking about Psalm 51:11 where David prayed, "Cast me not away from thy presence; and take not thy Holy Spirit from me." And the teacher said, "No Christian today need ever (or should ever) pray this prayer! However, millions of believers could probably with profit pray the next phrase of David's psalm of confession: Restore unto me the joy of they salvation and uphold me with thy free Spirit."

Well, the reason he said no one needs to pray that prayer is because he believed it is not possible that could ever happen today. There is no use praying for that which cannot happen. A believer cannot become unsealed. I don't think I need to add to that.

Now, with regard to this sealing, it is generally agreed that seals have three main purposes. As I mentioned in the message on Ephesians 1:13, first, it conveys authority. For example, when I seal a letter. I have the authority to unseal it as well. And the one to whom it is addressed has the authority to open the seal. But no one else has that right. God has the authority to seal us with the Holy Spirit. He also has the right to unseal us. He has the right to remove the Holy Spirit from us.

Second, a seal is a mark of ownership. In 2 Timothy 2 Paul speaks of those who are false teachers. Then in verse 19 Paul says this:

19 *Nevertheless the solid foundation of God stands, having this seal: "The Lord knows those who are His," and, "Let everyone who names the name of Christ depart from iniquity."*

Well, that verse deserves a whole message. I think the

foundation, in the context, speaks of the foundation of salvation. Our salvation has this seal: First, the Lord knows those that are His. How does He know? They have the Holy Spirit. Here is the second seal, "Let everyone who names the name of Christ depart from iniquity." Surely if the believer is sealed with the HOLY Spirit, he will flee from everything unholy. He will depart from iniquity. If we are not departing from iniquity, there is a question with regard to our salvation.

The third aspect of a seal is that it gives security or safety. For example, we have written a letter and we have sealed it. That seal is to assure the safe of the contents until they arrive at the one to whom it is addressed without others reading it.

David prayed, "Do not cast me away, and do not take Your Holy Spirit from me." Both amount to the same thing. I believe one of the assurances that we have the Holy Spirit is when we hunger and thirst for righteousness, and thus depart from iniquity.

Now we notice last in our verse that the believer is sealed for the day of redemption. What is this day of redemption? Well, let us consider first what redemption is. The word for redemption here is *apolutrosis*. It is a releasing on payment of a ransom. The picture is that of someone held captive, a slave, and he is released from that captivity by a ransom price. There are two key words related to redemption. There is *exagorazo*, to buy out or back. This word, according to Vines speaks more of the price than the act of buying back. It would be used of the price payed for a slave who is bought out of slavery by another.

But the word used in our text is *apolutrosis*. It comes from two words. The root word, *lutrow*, is to pay the price for the release of another. The word in our text is *apolutrosis*, and it means to release when the ransom price is paid.

I propose there are two ransoms for the believer. Ephesians 1:7 speaks of the first redemption when it says that in Christ we have redemption through the blood of Christ and it says that this redemption is the forgiveness of sins. This, of course happens when we repent of our sins and put our trust in Christ. We are redeemed from our slavery to sin.

Titus 2:11-14 says this:

11 *For the grace of God that brings salvation has appeared to all men,*

12 *teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,*

13 *looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,*

14 *who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.*

Here is the purpose of the initial redemption. It is that He might deliver us from every lawless deed and to purify the believer for Himself. 1 Peter 1:18 says this:

18 *knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers,*

God redeemed us to deliver us from slavery to sin and cleanse us and deliver us from the aimless conduct of the lost and to make us pure.

Now our passage speaks of the day of redemption. And it says the believer is sealed *until* the day of redemption. The word 'until' tells us that this is not the past redemption, but it is yet future. This is the second redemption. This redemption is not the redemption experienced when a person

repents and turns to Christ.

So what is this day of redemption? Well, we go to Luke 21. The subject is the return of Christ and what it will be like in the last days. We'll read verses 24-28:

24 *"And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.*

25 *"And there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring;*

26 *"men's hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of heaven will be shaken.*

27 *"Then they will see the Son of Man coming in a cloud with power and great glory.*

28 *"Now when these things begin to happen, look up and lift up your heads, because your redemption draws near."*

The redemption spoken of here is future. When the things spoken of in this chapter happen, then the believer's redemption draws near. He has been redeemed from sin and from hell, but he needs another redemption.

We go to one more passage in Romans 8. Paul speaks here of the whole creation being in the bondage of corruption. The believer needs to be redeemed from corruption. He has been redeemed from sin, yet the corruptible body dies and decays. Corruption still sets in. The body is in the bondage of corruption. Try as we might, we cannot overcome it. So we begin in verse 18:

18 *For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*

- 19 *For the earnest expectation of the creation eagerly waits
for the revealing of the sons of God.*
- 20 *For the creation was subjected to futility, not willingly,
but because of Him who subjected it in hope;*
- 21 *because the creation itself also will be delivered from the
bondage of corruption into the glorious liberty
of the children of God.*
- 22 *For we know that the whole creation groans and labors with
birth pangs together until now.*
- 23 *Not only that, but we also who have the firstfruits of the
Spirit, even we ourselves groan within
ourselves, eagerly waiting for the adoption,
the redemption of our body.*

Now in verse 23 it speaks of the redemption of the body. This happens at the rapture as 1 Corinthians 15 teaches. Someday this event will happen and that is the day of redemption spoken of in our text. And notice that those who experience this redemption have the first-fruits of the Spirit. They have the Holy Spirit. They have the seal.

Now consider this. When we get saved we do not receive a new body. We are not released from the sin nature which has its seat in the body. All our lives we wrestle with this nature. We long to be delivered from it, but as long as we live in this body, day by day we meet it. And through that God shows us what we need to be delivered from. He shows us what we really are and if we grow spiritually, we learn what we truly are. And like nature we groan within ourselves, eagerly waiting the adoption, the redemption of the body.

Let me ask you, do you long to be delivered from the things that trouble us through our bodies? Do you long to be set free from the sin nature? Do you long to be delivered from having to fight desires that are wrong? Do you long to be delivered from

others who trouble you because they desire and do wrong? Do you long to be delivered from a body subject to sickness? Well, Romans 8 says we, even we groan within ourselves, eagerly waiting for the adoption, the redemption of the body.

So let me add a word on biblical adoption. Many believe that when we become Christians we are adopted into the family of God. I do not believe that is correct and we won't have any difficulties if you tell me you disagree with me. The word to *adopt* occurs 5 times and all are in the NT and all are only used by Paul.

So let me ask, are we born into the family of God, or are we adopted in? Do you adopt children who are born into your family? Of course not. Now let me ask you, what is the major difference between a child born to parents and a child adopted by parents? It is a blood difference.

Now let me ask you further, are we born into the family of God, or are we adopted into the family of God? Did not Jesus say, "Except ye be born again ye cannot enter the kingdom of God?" Listen to John 1:12-13:

12 *But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:*

13 *who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

So the Christian is born of God. Now I ask, why does he yet need to be adopted? And I propose this: it is because there is a fundamental difference between God and redeemed man. The difference is this: man has a body. So listen now to Romans 8, "...even we ourselves groan within ourselves, eagerly waiting for the adoption..." And we are asking, just what is this adoption? Well, Paul tells us as we read the rest of the verse. He says it is, "...the redemption of our body." What

is the adoption? The redemption of the body. When does this redemption of the body take place? When we are saved? No! When we are raptured! Well, I would be open to other considerations. It is a rather difficult question.

So we ask, just why would Paul use this modifier in our verse, that the Holy Spirit is the One by whom we have been sealed for the day of redemption? Well, that is the day God aimed for when He granted the Holy Spirit to the believer. God's foundation of salvation has this seal: Let those who name the name of Christ depart from iniquity until the day of redemption!

The body will be changed, but it will be our body still. Listen to 1 Corinthians 15:51-54:

51 *Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—*

52 *in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.*

53 *For this corruptible must put on incorruption, and this mortal must put on immortality.*

54 *So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory."*

And when is this day going to happen? Well let me read 1 Thessalonians 4:15-17 to answer that:

15 *For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep.*

16 *For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the*

trumpet of God. And the dead in Christ will rise first.

17 Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

And so Paul has said, "And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption."

CONCL: So to conclude, we have looked at Paul's words which literally mean, "Stop grieving the Holy Spirit. The moment a sinner repents and receives Christ, God gives the Holy Spirit to that person and thereby seals the person for Himself. As we have seen, the believer's body becomes the temple of the Holy Spirit. This should affect every part of our lives. There should be constant progress in holiness. We should come under conviction time and again. This happens when we put ourselves under sound preaching and reading the Word of God or taking it in in any other way.

And God has sealed us or stamped us with the Holy Spirit for the day of redemption. The aim is the day of redemption. By this seal the Lord knows who belongs to Him. 2 Timothy 2:19 says:

19 Nevertheless the solid foundation of God stands, having this seal: "The Lord knows those who are His," and, "Let everyone who names the name of Christ depart from iniquity."

There are many casualties on the pathway to glory because some do not depart from iniquity while others enter it after having escaped those things. Do you hunger and thirst for righteousness from Monday to Sunday? Do you pursue it? Are some things clamoring to enter that it would be wise to keep out? Let us be those who depart from iniquity; that is injustice and unrighteousness.